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WEEKLY REVIEW.

—THE English Salvation Army is just now occupying more than its usual share of public attention. Torquay is a small but aristocratic watering place on the South Coast, but, notwithstanding its aristocratic character, it contains among its population a full share of the outcast and the drunken, of the class towards which the Salvation Army specially delights to direct its operations, and to which the said Army has been ministering by the aid of a brass band for more than six years. About two years ago, however, the Torquay Local Board passed a "Harbour Act" for which they obtained the ratification of Parliament. Into this otherwise unobjectionable set of bye-laws, a clause was surreptitiously inserted, unknown to the majority of the rate-payers, forbidding street processions on Sundays with instrumental music. This was aimed at the Salvation Army, and immediately it became law the Local Board commenced prosecutions. For the past three months nearly every Monday all the adult males taking part in the procession the previous day have been brought before the magistrates and sentenced to from seven days to one month in Exeter jail. The Army are determined to maintain their right to their open air operations. They maintain that they do more to empty the jails and uphold the law than any other body of Christians. As soon as all the Torquay soldiers had gone to prison, volunteers came in from all the country round and there are thousands more ready. It looks as if the Torquay Local Board had attempted an impossible thing when they tried to suppress the Army. Most of its members are heartily sick of the business by this time.

A good deal of sympathy has been aroused for the Salvationists, not only in Torquay, but all over the country. The *Western Daily Mercury* complains of the harshness of the sentences and the insulting language from the Bench directed against the Salvationists. On one occasion the excitement in the town was so great that a dozen men in custody could not be removed to jail till the next morning. The *Pall Mall Gazette* says:—"These Salvationists are perfectly right; for the law under which they are being prosecuted is only in a technical sense the law of the land. They are being prosecuted under a clause which was inserted in a private Bill, against the views of the Government of the day, and without the knowledge of the House being called to it. In protesting against this law the Salvation Army is doing a political service of great value at the present moment, when a Bill is on hand for increasing the powers of local legislation, for it is affording an object-lesson of the danger of tyranny and of violation of our common liberties, to which local legislation is always exposed."

THE last batch of prisoners consisted of Miss Eva Booth and nineteen men, many of whom had been in prison once or twice before. They were all convicted, but no penalty was attached to Miss Booth's conviction: probably they "feared the people." The men received the usual sentences of from 2 to 4 weeks' imprisonment.

—THE *Pekin Gazette* has recently published two curious documents, one from the Emperor of China announcing his provision for the comfort of the Empress Dowager, his aunt, now that her regency during his minority is ended. He refers to her wise rule, and to his uneasiness that she had no place of her own in which she might seek rest and enjoyment. He has therefore prepared for her a palace, adjoining that in which he resides, which was once inhabited by the great Emperor Kang-hi. And as a country house he proposes to rebuild part of the summer palace destroyed by Lord Elgin. In her reply the Empress says that she cannot bear the thought of offering objections to the Emperor's proposal, which is intended as a mark of dutiful regard; more especially as the funds will be drawn from private savings and will be no expense to the country. She says that the greatest respect the Emperor can show her will be to develop his mind, pay unremitting attention to good government, and love his people. He must not let the present method of paying his respect be made an opening for the gratification of future ease and enjoyment. The Ministers must vie with each other in checking extravagance. On May 20th the Empress is to take up her residence in her new abode.

It is well for a nation when its rulers possess such a sense of the responsibilities of their position.

—THE telegraphic reports as to the condition of the Emperor of Germany are again of an alarming nature; the disease appears to have made further progress. Thursday's papers say that the doctors have given up all hope. It will be a source of satisfaction to the Imperial family, as well as to the German nation at large, that the Emperor has really occupied the throne for a period. This last six months of added life, fluctuating though it has been, between hope and despair will have its own influence on the people, and that influence will be for good.

—THIS week's mail brings the news of a large meeting, or rather two meetings, held at Exeter Hall in London to denounce the licensing of sin by the British Government in India. In the afternoon of Friday, May 18th, the Ladies' National Association held their Annual Meeting in the Lower Hall. The Ladies' National Association was one of the first Associations formed to combat the English Acts, and it still exists for the purpose of helping in every possible way to abolish the degradation of women in the service of lust in all parts of the world. On this occasion the Hall was literally crowded. The chief speaker, after reports, &c., had been read was the Right Hon. James Stansfield, M. P. He dwelt strongly upon the fact that Lord Cross has the same power in 1888 to command Lord Dufferin to Repeal the Acts in India, as Lord Hartington had to forbid Lord Ripon to Repeal them in 1883. He went on to demand that the Cantonment Acts should share the fate of the Contagious Diseases' Acts and that the whole system under whatever name should be absolutely repealed.

Mrs. Richardson of York, Mrs. Fawcett, and Mrs. Eva McLaren also spoke, as well as Mr. Dadabhai Naoroji, Professor Stuart, M. P., Wm. Fowler, M. P., W. S. B. McLaren, M. P., and Mrs. Clarke, the wife of a Missionary from India.

In the evening a large public meeting which crowded the large Hall, as completely as the ladies' meeting had crowded the lower one in the afternoon, was gathered under the auspices of the Gospel Purity Association. The platform was well filled, and across the organ at the head of the platform was suspended a large placard 48 feet by 24 feet, at the top, the words "Government *versus* God" in letters five feet high; in the centre were 3 maps or plans showing some of the features of Government regulation of vice in India, and beneath, these words from the Psalms: "Lord, how long shall the wicked, how long shall the wicked triumph?..... They slay the widow and the stranger, and murder the fatherless, yet they say the Lord shall not see, neither shall the God of Jacob regard it.... When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever."

F. W. Crossley, Esq., J. P., of Manchester, presided. Mr. James B. Wookey announced that four hundred and seventy-seven ministers representing all sections of the Christian Church had written expressing their sympathy with the object of the meeting. The Chairman in the course of a stirring speech said he could not rest in Sir John Gorst's conflicting and wholly unworthy answers. He had no faith in a "suspension of operations" which did not sweep away the Act itself.

The Rev. Hugh Price Hughes moved the first resolution:—"This Meeting, representing all sections of the Church of Christ, learns with deep and burning indignation that the India Office, after having been forced to admit the authenticity of a terrible official document known as the Circular Memorandum of June 17th, 1886, issued by order of the Commander-in-Chief in India, giving authority to obtain attractive-looking harlots, and plenty of them, to provide houses of ill-fame, and other abominable suggestions of a kindred nature; this

Meeting is astounded to learn that the India Office proposes simply to suspend, instead of utterly to repeal, the system under which such atrocities are perpetrated, and this Meeting pledges itself to carry out, both in this country and in India, an agitation for Repeal till Repeal is gained." He said: "I like this resolution. There is no nonsense about it. It calls a spade a spade. In the Bible there is plenty of mercy for penitent sinners, but there is no attempt at whitewashing of scoundrels. In this resolution there is no attempt at whitewashing any scoundrels. In plain scriptural language it expresses the indignation of every Christian and of every honest man at the atrocities which are still perpetrated in our name in India. There must be no compromise. In Bunyan's "Holy War," when the city was almost taken, Diabolus proposed a compromise with Emanuel, and asked that he might be occasionally permitted to visit Mansoul, but Christ said, 'You shall never leave one scrap, or one jot, or one tittle, of your presence or influence in all this city.' And we say precisely the same with respect to this masterpiece of hell, 'not one jot or tittle of it—away with the root and branch.' God is with us, and the day will soon come when this accursed system, already abolished in England and in most of our colonies, shall disappear altogether." Mr. Hughes sat down amidst loud applause.

Equally impassioned speeches followed from Professor Stuart, M. P., and others; the burden of all being a demand for entire abolition and not suspension of these wicked laws. No doubt these meetings contributed materially to the subsequent success in the House of Commons on June 5th.

—An enterprising party of Canadian Capitalists, with Mr. J. D'Oyley Noble at their head, have obtained from the Government of India the right of working the petroleum deposits of the Northern part of the Punjab. If the borings prove successful this company will have the option of selecting five square blocks of land at different points where they may find oil, containing ten thousand acres each. The Government is to receive a land tax of 5 per cent. of all the crude earth oil obtained. The North-Western Railway, running west from Rawulpindi, goes right through the centre of the property and the first well is to be put down at a place called Fatehgunj, 30 miles west from Rawulpindi, where oil can now be seen oozing out of the ground forced up by the pressure from below. It is the intention of the company to bore down there 1,500 feet, unless a spouting well is sooner obtained.

This new industry should add to the wealth and stability of the nation.

—The *Northern Christian Advocate* in its leader on the "General Conference and Missions," says the Conference spent the whole of the first week's sittings on its organisation, and the only thing of consequence that occurred thereto was the organisation of the Committee on Missions with Dr. J. M. Thoburn as chairman. It goes on to say:—"The petition of the Japan Conference for the privilege of uniting with other branches of Methodism in that country, to form a Japan Methodist Episcopal Church independent in its organization, has received a good deal of attention. We believe that something must be done for Japan at once, that, whether it sets the precedent for the "ultimate policy" or not. The "ultimate policy" of Churches and nations is as often made after the events as before, and events will make a policy while we are getting ready to make one theoretically if we delay. Japan is not just now standing round with its hands in its pockets waiting for Conservatives at home, much less abroad, and the other Churches have recognized that circumstances demanded immediate action if Protestant Christianity is to take permanent hold on the national life of Japan. It is not so much a question what we like to give them, as what they will take, or on what conditions we are likely to be able to stay there at all."

—The *Christian* says: "It is well that those who are organising the centenary celebrations of the Protestant triumphs of 1588 and 1688 have spoken out. The defeat of the Armada and the accession of the Protestant dynasty were great national deliverances from the intolerable yoke of Popery, and it is from them alone that this country has inherited the civil and religious liberties which she now happily enjoys. With this view the whole attitude of the Plymouth Committee, which recently assembled at the Mansion House under the presidency of the popish Duke of Norfolk, was utterly inconsistent, and the action of the General Council in disavowing it was unavoidable. The celebration must be a solemn and uncompromising protest against the aggressions and encroachments of Rome, or else it becomes a mere empty and meaningless farce. In any case it is not easy to understand the wish on the part of any Papists to take part in what is unquestionably the celebration of a notable defeat of their idolatrous system.

—"Important Meetings are to be held next week at Exeter Hall, in commemoration of the defeat of the Spanish Armada in 1588, and the accession of the Protestant Dynasty in 1688. The resolutions which will be submitted to the meetings have a thoroughly Protestant ring about them, and we are confident that they will be presented with power by the speakers, among whom are Lord Robert Montagu, Rev. J. Hudson Taylor, Rev. Drs. C. H. Wainwright and Hugh Hanna. The leading principles that will be enunciated are as follows:—

(1) The Word of God is the sole, sufficient, and supreme Rule of Faith, Worship, and Life.

(2) Justification is by Faith alone.

(3) The One Offering of Christ was finished upon the Cross.

(4) All human Pretensions to Sacerdotal Power and Authority in the Church of Christ are to be utterly repudiated."

—The daily papers publish a Government order dated June 4th for the *suspension* of the C. D. Acts in Bombay, to take effect from 30th inst. This order was issued a day prior to the House of Commons decision that the said Acts should be abolished entirely and was no doubt intended to give expression to the assurances of Sir John Gorst and Lord Cross that the Acts were suspended already. The decision of the House of Commons is of course the final one and suspension in this case but the preliminary to entire Repeal.

A THANKSGIVING MEETING.

A meeting was held in the Grant Road M. E. Church, Bombay, on Saturday last, to rejoice and to give thanks to God, for the victory on behalf of purity and righteousness gained in the House of Commons on the night of the 5th inst., when Mr. McLaren's motion for the Repeal of the C. D. Act in India was carried without a division.

Mr. James Morris, C. E., presided. He opened the meeting by reading the 47th Psalm, the one quoted in the telegram which brought the news from London. The words of that grand old melody "O clap your hands, all ye people; shout unto God with the voice of triumph," seemed peculiarly fitting that evening when a company of Christians had met together to render praise to the Great Ruler of the world, for the victory which, by His grace, has crowned the efforts of those of His children who have long been battling against the licensing of sin.

The Rev. E. F. Frease struck the right chord in the opening prayer when he said that those present recognised that the victory had come through the power of God alone. He was the Omnipotent One, before whose supreme rule all earthly powers must bow, and as we rejoiced in the triumph for His cause we felt that it was a victory for us too since we were his children.

The Chairman alluded to the work of the Social Purity Alliance which for many years has been earnestly engaged in the fight. Some of those who laboured in this cause years ago have gone home to England, some have passed away, but all would be alike rejoicing that night that the cause for which they had laboured had been so graciously crowned with success. But we must not feel that the work was done. While we praised God for the success He had given, we must still be watchful and work on, till the system of State regulated vice existed nowhere under British rule. As we thought of the opium trade and of the drink traffic we might well humble ourselves before God and confess that it was not a Christian Government under which we lived, that could sanction such things, but as we thought of this fearful system which enslaves women, all that is noble, all that is human, all that is God-like in us must rise in revolt.

He then called upon the Rev. C. P. Hard who gave an earnest and telling address. He remembered the remark of a soldier in the Northern Army during the American war, who said "I hope God is on our side." "It is a good deal more important to know that you are on God's side" replied his companion. So in this agitation we know that we are on God's side because we know that the regulation of sin is entirely opposed to the teaching of His holy Book. He rejoiced in the Repeal of the C. D. Act because he feared the judgment of God on the Government that enforced such a law. As an American said in the old days of negro slavery, "I tremble for my country when I know that God is just." He rejoiced in the repeal of the Act because it had a degrading influence on the natives of India. We must ever bear in mind that there is no sex in morality—that what is wrong for a woman is wrong for a man, and what is wrong for a man is wrong for a woman—and in degrading the women of India the Government degrades the whole race. The Hindoos were a magnificent people, with the possibility of a wonderful future, and we could not but grieve to see them thus wronged and degraded. He rejoiced in the abolition of this unholy system because it brought contempt on British rule. He had seen the Maharajahs in Rajputana, and great men among the Hindoos bowing in their worship and not ashamed of their religion; and they despised the irreligious English who not only were careless and indifferent but made laws directly opposed to

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the precepts of Christianity. He rejoiced in repeal also because the C. D. Act had been proved a failure in every respect. It had been proved a failure as far as any physical benefit was concerned, for in the places where the Act was most vigorously worked, where the greatest number of women were certified as fit for duty—duty! that noble word degraded to such a vile purpose—statistics had shown that disease had been at the highest. He rejoiced in Repeal because such sinful action on the part of Government had suggested in the minds of the natives thoughts of hatred and revenge. Many native papers had spoken with bitter feeling and great indignation against this system, and he rejoiced that what might have caused a rebellion had been taken out of the way. We must not rest content with the victory already gained but we must fight on until every impure man should feel that he was not safe anywhere in the country. We must expose the dark things done in secret and drag them into light; for only in this way could they be overcome, like the ogress mentioned in Spenser's Fairie Queene who lived in the dark recesses of a cave and could be conquered only in the light. Finally, we must lift up the character of Jesus Christ before every human soul as the one standard of purity to which we are to be conformed.

The Rev. W. Bell dwelt on the great truth that God in constructing the laws of the world ordained that what is morally wrong can never be physiologically beneficial. He did not make the world so blunderingly as to let one law conflict with another, but His moral and physical laws are in perfect harmony.

Mr. W. J. Gladwin, while he praised God for what had been accomplished, felt that the work is now only just begun. We must have a law in India similar to the Criminal Law Amendment Act in England. We must help the police to do their duty, and must see that right laws are made and also that they are enforced. The system of licensed sin was doomed and would soon be swept away altogether. In this land of heathenism we were apt to feel sometimes that ages of superstition and immorality in connection with their worship had so depraved the minds of the Natives that they could not be expected to come up to the high standard of the Christian religion on moral matters. Mr Gladwin dwelt strongly on the point that we must not yield to any compromise nor bate one jot in our principles, but bring the Natives up to the pure and holy standard of the Word of God.

The singing of the doxology closed the the meeting, and the words "Praise God from whom all blessings flow" went right up to heaven from many grateful hearts. There was a ringing note of victory all through the meeting. The confidence that those who are on God's side always win; the glad assurance that no power or Government in the world can resist His omnipotence.

"Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

C. E. ACKWORTH.

TESTIMONY OF THE CHURCH.

—"What the Church needs now," says an American writer, "is not so much more testimony, as more life and power and moral backbone to enable her to live up to her testimony."

Y. M. C. A. IN PARIS.

The *Daily News* announces that a wealthy American has offered to erect a large and expensive building for the Young Men's Christian Association, in Paris, which would appear to be in vigorous working, since it could draw together a company of two thousand in the Protestant Church of the Rue St. Honore.

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

The annual meeting of this society was held in Willis's Rooms London, the Earl of Northbrook presiding. The Honorary Secretary read the report, from which it appeared that the training institutions for native teachers at Ahmednagar and Dindigal were in a very satisfactory condition, the teachers trained thereat being much sought after and highly appreciated. The Circle Schools of Bengal are under regular visitation and inspection, and the system is being extended. The superintendent missionaries report that in many villages a deep impression has thus been made, not only on the scholars, but in not a few cases on the teachers themselves. The venerable agent of the society in India, Dr. Murdoch, had, as in former years, visited all the places where any work for the society was being carried on. He had just completed a long tour of some four thousand five hundred miles during which he stayed at Calcutta, Allahabad, Lahore, and Bombay. But the principal feature of the work of the year had been the publication of several pamphlets and books intended for the use of educated Hindoos. These had appeared with marvellous rapidity from Dr. Murdoch's indefatigable pen; and as action was the truest way of solving questions, the Committee felt most grateful that one who had attained a period of life when few Englishmen remained in the trying climate of India, should still be spending time, energy, and strength in working in the most practical way for the benefit of the natives The best way of showing the need of pure and good literature for India was by producing it. The sales in India amounted to sixty-five thousand three hundred and eighty-seven rupees, the highest amount the publications of the society had reached in any previous year.

The Earl of Northbrook rejoiced in the steady progress of the society. He wished much its great importance to all missionaries was fully understood at home. In providing a sound, healthful Christian literature in the vernacular of India it was doing a work of prime importance in spreading a knowledge of the truth. It co-operated with all evangelical missions, being bounded by no denominational distinctions. The labours of Dr Murdoch on behalf of the society were worthy of all praise. From two missionaries now at home, working in widely severed parts of India, he (the chairman) had received warm testimony to the value of the work being done.

Rev. F. E. Wigram gave an account of his recent observations in India. He had seen something of the Circle Schools and of the training institutions, but he had been specially impressed with the importance of the translation work. In the present transition state of things in India and the spread of education, it was of the highest importance that sound literature should be provided. The Government neutrality with regard to religion was doing great harm and rendered it all the more needful that good reading, setting forth Christian truth, should be placed within reach of the people. Even Mohammedan and Brahmin officials had recognised the danger at present existing, and vastly preferred that Christian teaching be inculcated than that no religious principles of any kind be instilled into the minds of the pupils.

Rev. W. Stevenson felt that the responsibility of the work this society was undertaking rested, not on one section of the Church, but on all. A crisis is fast ripening, old faiths are shaken. What is to take their place? Dr. Murdoch's unwearying labours in supplying sound, cheap literature were of incalculable value at such a time. That work must be done, and it could not possibly be so well done by missionaries as by the agents of this society giving their whole attention to the matter.

Mr. J. S. Haig, principal of the Ahmednagar Institution, regretted he should be absent from his dear pupils, but, being compelled to come home for his health, was glad to speak on behalf of the work. After describing the working of the Institution, he said there was an increasing demand for Christian teachers in the Mahratta country, and the teachers sent out from that institution in some cases became catechists and evangelists, and were sometimes chosen to enter the Christian ministry. Over three hundred men trained in that Institution were now at work in some teaching capacity in the Bombay presidency. He bore testimony to the beneficial effects of Christianity in India. The Government officials of the collectorate of Ahmednagar, which contained a population of eight hundred thousand, informed him that they could at once tell whether there was a Christian school in a village by its cleanliness or otherwise. He gave some striking illustrations of the quiet missionary work done by native Christian teachers far removed from direct missionary influence.

Major-General Brownlow, R E., felt glad of the opportunity of saying that he attached very great importance to the work done by this society, in providing an antidote to the deadly poison of infidelity that was largely spread in some schools. The people are being taught to read, they will read something, and if they are left to indigenous superstitions and imported atheism the results will be disastrous.

Rev. E. S. Summers recalled that the society was founded as a memorial of the Indian mutiny, and the need for its operation became more apparent every day. Few realised the change being brought about in India by education; but that education, while it sapped the old superstitions, gave nothing in their place Hence the need for Christian books and sound, healthful books which might direct aright the awakening intelligence of India.

Epitome of News.

SATURDAY, JUNE 9.

—*Times of India*: It is announced that a factory chimney has been erected entirely composed of paper. A large factory at Breslau required a chimney fifty-four feet in height. Instead of using the customary bricks, a large number of solid blocks of paper firmly compressed were made use of. These blocks were placed carefully one on the top of the other and joined together with a special cement. The chimney is non-inflammable, very elastic, and by nature of its material quite secure from lightning which so often plays sad havoc with the more ordinary sort of factory chimneys. Not very long ago the announcement was made that the case of a pianoforte had been made entirely of paper. It was manufactured in Paris from paper so compressed, that it was able to receive a hard surface which took a perfect polish; the colour was creamy white, the tone of the instrument was reported not to be loud but very sweet, the short broken character of the sounds emitted by the ordinary pianoforte being replaced by a soft full quasi-continuous sound, resembling somewhat that of an organ. It has been suggested that the fineness of texture of the compressed paper must have some influence in affecting this modification of sound.

—The wife of a Chinese missionary, in a private letter, tells a curious story of child marriage in China. A boy and a girl were betrothed in their infancy, and the girl, who has now grown up, has become a Christian. The bridegroom recently claimed her, whereupon the missionary induced him to forego his claim for the moderate sum of five dollars.

—The Government have sanctioned Rs. 5,000 for the people of Berbera.

—Cholera of a mild nature has broken out at Pondicherry.

—At Ahmedabad there have been 714 deaths from cholera during the month. Amongst the victims was Mr. McGregor, the Permanent Way Inspector at Sabermatti, who died on the 3rd instant.

Monday, June 11.

—A movement has been set on foot amongst the European and native officers of the Bombay Police Force to perpetuate the memory of the late Sir Frank Souter, K. C. S. I., C. I. E., by erecting a bust of the late Commissioner in a conspicuous part of the Office of the Commissioner of Police in Bombay. The subscription list is one of very considerable length, as each of the officers mentioned contributes two days' pay.

—Female medical relief made excellent progress in the Hyderabad State during 1887. One hundred and two zenana women were treated as in-patients in the Afzal Gunj Hospital—a fact which shows that the obstacles to *purdah* women residing in a public hospital are not insuperable. The popularity of the hospital is, however, in a great measure due to the peculiar construction of the wards which admits of entire privacy. Miss White is busily employed in the hospital and in the city, and, pending the completion of the Jubilee Hospital for Women, she supports at her own expense a temporary hospital for women and children. Lady students are attending medical classes, and the services of Mrs. Emanuel, who was for many years Assistant Matron of the Madras Lying-in-Hospital, have been secured.

—A shocking tragedy occurred in the lines of the 3rd Madras Cavalry at Secunderabad on Saturday night. A Mahomedan sepoy of only eighteen months' service, who was confined in the guard room, made his escape, got possession of a carbine and ten rounds of ball ammunition, and proceeded to the lines, where he shot dead Subedar Ali Khan of his regiment, against whom he is stated to have had a grudge. He then ran off, and meeting a naique of the regiment shot him dead. He then disappeared and has not yet been caught. He is believed to have taken refuge in Hyderabad City.

—The Vice-Consul reports that the hospital maintained by the Government of India at Jeddah has been most successful. Its fame has spread far and wide, and Bedouins come from long distances to obtain medical advice there.

Tuesday, June 12.

—At the House of Commons, last week, Mr. Denning, late Chief Inspector of Police at the Houses of Parliament, was presented with a testimonial in recognition of his long and meritorious services to members of the House of Commons. The testimonial took the form of a handsome timepiece, a silver tea and coffee service, and a purse containing 230 sovereigns. Among those present were Mr. Gladstone, Mr. W. H. Smith, Sir W. Harcourt, Mr. Mundella, Sir Lyon Playfair, and prominent members of all parties.

—The Roman Catholic Nationalist members have published a manifesto in opposition to the recent Papal rescript. The document was drawn up on Thursday of last week, at a representative gathering held at the Dublin Mansion House. It traverses completely the allegations of fact put forth in the circular from Rome, and finally declares that Irish Catholics can recognise no right in the see of Rome to interfere with the Irish people in the management of their affairs. It now remains to be seen whether the Pope will take any further step. According to the Rome correspondent of the *Daily Chronicle*, who was the first to announce the intended issue of the recent Papal rescript, the manifesto of the Parnellite members has caused considerable surprise at the Vatican. It will not, however, modify the action of the Vatican, which is determined to combat the revolutionary and subversive tendencies of the Nationalist agitators.

—On Tuesday a party of Yorkshire Liberals made an excursion to Hawarden, and, in accordance with ordinary usage, Mr. Gladstone delivered a brief speech. He declared that never had the Liberal party stood upon broader, firmer, and surer ground. It had noble objects before it, as far as the whole country was concerned. Ireland was the key to the position of every English question, and the Liberal party he declared, was endeavouring to restore peace to a distracted country, and to repair the tarnished honour of England.

—Lord Stanley of Preston will leave for Canada on the 29th inst., to assume the duties of the Governor-General of the Dominion, in succession to Lord Lansdowne, appointed Viceroy of India.

—Very severe thunderstorms broke over many parts of the North of England and Scotland on the 19th ult. At Glasgow a man and two school boys were killed by lightning, and at Bathgate a farmer was also struck dead. The Fifeshire Lunatic Asylum, near Cupar, was set on fire by lightning, and a large portion was destroyed. The 300 inmates were rescued.

—We understand that the members of the Town Council paid a visit to the Malabar Hill Reservoir at about 8 o'clock yesterday morning, for the purpose of inspecting the trial pits sunk outside the walls of the reservoir to test how far the walls of the reservoir were leaking. It appears from the state of the trial pits that the walls have been leaking more or less all round, but more on the southern and western sides of the reservoir than on the northern and eastern.

—The High Court re-opened yesterday after the summer vacation. Messrs. Justices Bayley, Scott, and Jardine presided in the courts of the Original Side. The first court of the Appellate Side was closed owing to the absence of Sir Charles Sargent, Chief Justice. Messrs. Justices Birdwood and Parsons sat in the second court.

Wednesday, June 13.

—The P. & O. Company's s.s. *Clyde*, with the English mails of the 1st inst., left Aden for Bombay, at 11 a. m., to-day, Tuesday.

—A meeting, under the auspices of the Church Missionary Society, was held on Tuesday afternoon in the Town Hall, Sir Charles Aitchison in the chair. A large company was present including her Excellency Lady Dufferin, Sir James and Lady Lyall, and the Bishop of Calcutta. The Rev. W. Clarke commenced the proceedings by giving an account of the work done by the Society in the Punjab. He pointed out that the mission work in the province had since extended to all its principal cities. The Bishop of Calcutta remarked that there had been many revivals of missionary zeal in England during recent years. He regretted not to see a similar movement among the English in India. Referring to the work of Missions in India, the Bishop said that apart from the question of proselytism of the people that work was gradually sapping and undermining the native religious ideas and beliefs. Sir Charles Aitchison observed that it might not be generally known that Christian proselytism among Natives was advancing for all India at the rate of nearly five per cent. in excess of the growth of the population. Christianity in fact was making greater progress in India than it had done among any people since Apostolic times. This progress was almost wholly among the lower classes, but in this respect also the result was similar to that of the early Christian times. Captain Gardiner, R.E., and some other gentlemen also addressed the meeting which lasted for a considerable time.

—A native of Finland, named Ramsay, was sent about two years ago to the East at the expense of the Government with the object of endeavouring to discover the art of Persian carpet-weaving, the secret of which is strictly guarded by those engaged in the trade. He made the journey disguised as a simple workman, but it was only after long and fruitless efforts to obtain admission into a Turkish carpet manufactory that he succeeded at a small place near Smyrna in acquainting himself with the process and making a design of a loom. A Persian carpet manufactory has now been established in Finland, and important results are anticipated from the new branch of industry thus introduced.

—Inspector Boyd and three native Constables of the Calcutta Police have been charged with torturing a Mahomedan lad to extort a confession in the case of alleged theft. The boy said that on Sunday morning accused tied his thumbs with string and attached it to a punka in the Police station. The string broke twice, but he was again tied and remained suspended for three hours. The accused were set at large, heavy bail being given.

—The works on the canal which is to pierce the isthmus of Perekop have been commenced at both ends, viz., at Perekop and Guenitschesk. The canal will be about seventy-five miles in length, and is expected to be completed in four years and a half.

—The *Sind Times* reports the vast improvements which are being made in Keamari for the better accommodation of shipping frequenting the port. It states that eight new cranes have already been completed and thirteen more are in course of construction. One of these is of twelve-tons lifting capacity.

—The dacoits attacked Jenangyoung on Sunday night. 100 houses were burned, the loyal Thoogyi killed, two villagers wounded, and the leading trader carried away as hostage. No damage was done to the oil wells. A reinforcement of military police was immediately despatched for Minbu.

—Poonghee, who was arrested yesterday, explains the possession of Mengoon's official stamp by stating he had asked it as a curio from the prince. Nothing has yet been found to connect him with any plot, but he has been long suspected by the police as one of the many emissaries here of Mengoon.

Thursday, June 14.

—The Amir has just sent two more regiments from Kabul to Jellalabad to strengthen his force operating towards Bajour. Some seventy-five camel-loads of arms purchased by Mr. Pyne, his Engineer in England, passed up the Khyber for Kabul.

—Mr. Assheton Smith has caused to be planted on the slopes of Moel Rhiwen mountain a plantation composed of 630,000 trees. Nearly 200 men have been constantly employ-since the Jubilee in planting the trees, which will be so arranged as to represent the words "Jubilee, 1887." Each letter measures 200 yards in length and 25 feet in width.

—Much excitement prevailed at Tansa last Sunday owing to a report having gained circulation that one of the men employed at the Tansa Water Works had been killed by a tiger in a hut situate some distance from the European quarters. The officers in charge of the works lost no time in proceeding to the spot where the fatality was supposed to have taken place. On arrival there, they found a man lying on the ground with his throat so terribly cut that the windpipe was almost completely severed. Information was at once forwarded to the police, who subsequently took charge of the body. The occurrence seems to be enshrouded with much mystery at present. Some of the numerous body of people who saw the corpse of the unfortunate man when it was

discovered on Sunday are firmly of opinion that he was killed by some wild animal, most probably a tiger, as they have lately been seen in the vicinity of the Tansa works. Others entertain a strong belief that he was murdered for the sake of a certain sum of money which he was known to be possessed of. The latter solution of the mystery seems the more probable, as the money in question cannot be found, and there was a wound on the skull of the deceased such as might have been inflicted with a sharp instrument. The case is being investigated by the police authorities, but so far they have not discovered anything to enable them to satisfactorily clear up the matter.

—The limit of size in ship-building is continually increasing. We may yet see a sea-going manageable vessel which will be nearly as large as the luckless *Great Eastern*. As a matter of fact, the *Arcadia*, the new P. and O. steamer, is the largest vessel except the *Great Eastern* which has ever navigated the Thames. Our heaviest ironclads would look squat little monsters side by side with this vast and graceful steamer. It is gratifying to learn that she can run up to over seventeen knots in calm water, and can keep up a speed of considerably over sixteen knots in a sea-way.

—The old dignified school of sculptors, who delighted to array our warriors, statesmen, and public benefactors in Roman togas and other classic draperies, would unquestionably have been scandalised by an object which has just made its appearance in a conspicuous position upon the promenade of St. Anne's-on-the-Sea. It is only the figure, rather more than life-size, of a man wearing a cork jacket, high sea-boots, and an unidealised and decidedly unpicturesque sou'-wester. But, homely as this figure is as it stands there looking seaward from its pedestal of rough-hewn stone, it is full of pathetic associations in the eyes of Lancashire folk and fruitful in ideas of heroism of the purest and most unselfish kind. This is, in brief, the monument raised by public subscription, and executed by Mr. Rhind, the Scottish sculptor, to the memory of thirteen men—the crew of the St. Anne's Life-boat who perished—their names are duly inscribed on the pedestal—in their gallant attempt to rescue the crew of the German barque *Mexico*, wrecked off Southport on the night of the 9th of December, 1886. The ceremony of unveiling this memorial of one of the noblest of the numberless noble episodes in the history of our lifeboat work was appropriately accompanied by the launching of another lifeboat, and was in every way worthy of the occasion.

Friday, June 15.

—At the meeting of the Bombay Municipal Corporation yesterday a long and rather animated debate took place upon the subject of the appointment of an architect to design and carry out the proposed new Municipal Offices. Mr. Geary moved that Mr. Stevens be appointed architect to design and carry out the buildings on the usual terms of 5 per cent. After considerable discussion, Mr. Geary's proposition to employ Mr. Stevens as architect for constructing the new buildings was carried by a large majority. On the motion of Mr. Geary, the Corporation agreed that the erection of a dome over any portion of the buildings might be left to the discretion of the architect. It was also resolved that the length of the Council Chamber of the new Municipal Hall be 65 to 70 feet, and that the breadth and height of the same be left to the discretion of the architect.

—The latest report of cholera at Cashmere, dated Srinagar, 13th, states that the epidemic is decreasing. There were 126 new cases at Srinagar in the previous three days and 28 during the previous twelve hours. There were 108 deaths in the same three days, all, except fourteen, in old cases.

—The total number of deaths registered during the week ending Tuesday, 12th June, 1888, was 412 being 101 less than the preceding week and 1 more than the week ending the 7th June, 1887; 19 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 19; Brahmins, 12; Lingaet, none; Bhattias, 8; Hindoos of other castes, 199; Hindoo outcastes, 25; Mussulmans, 100; Parsees, 19; Jews, none; Native Christians, 11; Eurasians, 3; Europeans, 3; while the rate of mortality per 1,000 of the population was 22·78. There were 101 deaths from remittent fever, being 21 less than the last week and 21 more than the corresponding week of last year. There were 7 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 4. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 59, 17 and 13 last week, against 76, 10 and 11, respectively, in the corresponding week of last year. During the week 291 births were reported in the different districts.

—Owing to there being orders in the market to sell on China account, Demand Bank Paper was offering at 1s. 4⅛d., and continued procurable for nearly the whole day, and was taken advantage of to a moderate extent. There was more enquiry for Telegraphic for near delivery at 1s. 4⅛d. and 1s. 4 3-32d., and several lines changed hands at these prices. Very few Bills, indeed, are offering, either here or in Calcutta.

TELEGRAPHIC NEWS.

Berlin, June 7th: The Quinquennial Prussian Diet Law was published to-day.—It is not accompanied with the Emperor of Germany's letter to Herr Von Putkammer, enjoining him to prevent official pressure at the elections.

Philadelphia, 7th: The National Democratic Convention has nominated Mr. Thurman for the office of Vice-Presidentship of the United States.

London, 8th: An order issued by the Secretary of State for War divides the Volunteer forces of the United Kingdom into Brigades for the purpose of facilitating their organization in the event of the national security being threatened, and rendering a successful invasion so improbable as to prevent an attempt being made by an enemy's army.

Berlin, 8th: Differing from the Emperor Frederick's liberal views, Herr Von Putkammer has resigned his post of Vice-President of the Council of Ministers and Minister of the Interior.—The Emperor has accepted the resignation.

Alexandria, 8th: Nubar Pasha was dismissed by the Khedive owing to an altercation which took place in the Council. Riaz Pasha has accepted the office of the President of the Council, Minister for Foreign Affairs and Minister of Justice.

Vienna, 9th: The Austrian and Hungarian Delegations met to-day. The addresses of their Presidents dwelt upon the Austro-German alliance, which, they said, is the surest guarantee for the maintenance of peace.

10th: The Austrian and Hungarian Delegations were formally received by the Emperor Francis Joseph yesterday. In replying to the addresses of their Presidents, his Majesty deplored the death of the Emperor William, and said that, though the Anstro-German Alliance remained unweakened by the sad event, the demand by the Government for the new Army Credits is necessitated by the increasing dubiousness of the situation in Europe and the growing preparedness for war which is observable everywhere, compelling the Austro-Hungarian Empire to make corresponding preparations for the protection of the Monarchy.

Potsdam, 10th: The Emperor Frederick has a slight trouble in swallowing his food.

London, 11th: Government withdraws the compensation clauses of the Local Government Bill in order to appease the temperance agitation on the subject.

Allahabad, 11th: The United States will probably send a Commission to England shortly to inquire into the silver question.

Potsdam, 12th; Morning: A bulletin issued this morning regarding the condition of the Emperor of Germany states that his Majesty is weaker, and that the difficulty of swallowing is increasing.

Allahabad, 12th: The new Railway Bill, which is said to be a most comprehensive measure extending to all India, was sent Home by the last mail for the consideration of the Secretary of State.

Potsdam, 12th: The condition of the Emperor of Germany is most alarming. He has high fever. In the evening he was nourished through a tube. The disease has reached the gullet and destroyed the cartilage next to the wind-pipe. The attending doctors declare the case as hopeless.

13th: The bulletin issued this morning states that the Emperor Frederick passed a good night and that the breathing was better.

Madrid, 13th: A ministerial crisis has occurred here owing to the resignation of General Martinez Campos, the Governor of Nouvelle-Castille.—Senor Sagasta, the Premier, is re-forming the Ministry.

Potsdam, 13th; Evening: A bulletin issued just now states that the Emperor Frederick transacted State business during the day, and had partaken of solids easily without the aid of a tube.—The doctors in attendance on his Majesty are now hopeful of preserving his life for some time.

Potsdam, 14th; Forenoon: A bulletin issued at 10 a. m. to-day states that the Emperor of Germany's condition is much worse since yesterday evening, and that his Majesty is sinking.

Sydney, 14th: The Intercolonial Conference has resolved to appeal to the Imperial Government to arrange a treaty with China for the prevention of Chinese immigration into the Australasian Colonies similar to the treaty concluded between China and the United States.

Sophia, 14th: M. Stambuloff, the Premier, and other Ministers have resigned. They could not agree to the sentence passed by the court-martial which condemned Major Popoff on the charges of falsifying his accounts, embezzlement, and the corrupt receiving of gratuities paid him for the exoneration of conscripts from military service.

PASSENGERS ARRIVED

Per P. and O. Str. *Assam*, June 11:

From London—Mr and Mrs Phythian Miss Phythian Mrs Francis Mr K Buksh and Mr Nelson.
From Brindisi—Col Pratt Mr Reid Mr Borland Mrs T S Cuningham Mr Crandfield and Mr Withoba Chowan wife and child.
From Marseilles—Surg-Maj Burroughs.
From Venice—Mr Redfern and Mr Ormslow.

PASSENGERS SAILED

Per P. and O. Str. *Kaiser-i-Hind*, June 12:

For Brindisi—Genl Wolseley Lieut-Col Clements Capt and Mrs B L Freeman Mr A J Freeman Mr F S Leley Mr Stanley Clarke Mr F L Picot Mr and Mrs S A Pitt Mr G Sallinger Mr W A Johns Mr and Mrs Suman Mrs and Miss Martin Mr E Martin Mr G Kirk Mr Graham Mr W Clerke Mr W P Symonds Mr L Tiden Surgn-Genl Rae and Capt A G H Gardner.
For London—Mr J Darling Mr H Prentice Capt H A Bonnett Capt Haggard Mr Renss Mr Geo Mercer and infant Surgn J Croft Mr E N Marrett Capt Mackerness Mr Richard Grant Mr F Holford Elderton Major Hammond Mr S Hampton Mr A V Junner Mr Walter Kennedy Mr J Jack and Mr H E Grant.

ARCHIVED BY MAYURA

OUT AND ABOUT IN BOMBAY.

Rev. C. P. Hard's visit to Bombay has been cheering, helpful, and stimulating to all the branches of the Methodist Churches in this city, as well as to Christian workers generally. Such a busy man could not come and go in and out among us without imparting some of his own energy and vivacity to those among whom he moved. He preached two Sunday evenings for Grant Road Church, the first by appointment, the second to fill a gap caused by the sudden indisposition of the pastor. He took part in all the meetings that were going on, from the weekly prayer-meetings at the Home of Hope to the concert of the Wesleyan Temperance Society. On Monday last he left Bombay to perform some duties in connection with the M. E. Church at Mussoorie, the presiding elder of that district, Rev. D. Osborne, being in America at the present time.

Last week an inner circle of the Young Women's Christian Association, led by Miss Richardson, joined in daily prayer on behalf of a projected special effort to reach young women and others in Byculla. This week the same band of workers commenced to hold special meetings at the rooms of Mr. Glaskin in the Old Byculla Hotel. A spirit of enquiry and deep concern has manifested itself among those who have attended and the meetings have not been without definite results.

On Thursday afternoon the usual monthly meeting of the Women's Missionary Society was held at the Grant Road Parsonage. Various items of interest with regard to the orphans and the Bible women's work under the care of the Society were reported. Miss Parsons was elected treasurer, vice Mrs. Pereira, resigned. It was decided to hold meetings in future on the second Monday in each month instead of Thursday. The next meeting will be held at the house of Mrs. Bruere, Grant Road, on the second Monday in July.

Last week the Rev. D. O. Ernsberger, of Gulburga, brought his wife to Bombay in a very poor state of health intending to embark with her for America. She became much worse rapidly and died in a few days after her arrival in Bombay at Dr. Armstrong's hospital in Khetwadi. We are promised a short sketch of her life for the next issue of this paper.

Eustace Reyd.

GOOD THINGS FROM THE MAY MEETINGS.

Dr. Barnardo's Homes.

The magnificent scene which was witnessed in Exeter Hall on Wednesday evening, May 23rd, when the annual meeting in connection with Dr. Barnado's Homes for Orphan and Destitute Children took place, will long live in the memory of those who were present. The occasion was, to say the least, one of an exceptionally interesting character. Those who have followed the fortunes of Dr. Barnado during the past twenty-two years will not hesitate to admit that a more successful anniversary could not well be imagined.

On the platform were ranged a choir of 800 children from the various homes. Of these many were boys clad in white sailor costume, with nautical straw hats upon their heads. The girls, too, presented a neat and tasteful appearance, their very presence serving to evoke the hearty enthusiasm of the assembled audience.

The Earl of Meath who presided said:—There was an old adage, "As the twig is bent so will the tree grow." This was true in the case of children, so much so that they could not allow the children of this country to grow up without religion and without care, and he hoped that hundreds would come to the front to speed forward so noble a work.

Loud cheering greeted the Chairman's speech, and at its close the children sang the well-known chorus from Handel's *Messiah*, "Lift up your heads, O ye gates." Then Dr. Barnardo, the hero of the hour, appeared upon the scene. His rising was the signal for a tremendous outburst of cheering, which was renewed again and again. Silence being restored, he entered at once upon an eloquent speech bristling with statistics and trite home truths. He felt, he said, that he could call those present his "dear Christian friends," and thus somewhat get rid of the formalism of an ordinary public meeting. Year by year he had appeared before them to give an account of his work, and that evening he proposed to make a new departure, and do what he had never done before, viz., to offer the abstract of the report with illustrations.

Dr. Barnardo adverted to many marvellous tokens of Divine goodness which had been shown in the history of the work, and said he would show them a lad who was formerly taken possession of by gipsies and had travelled in their caravan. As years grew on the lad found himself so terribly ill-treated that one day he ran away, and having heard from a lady of their institution had the pluck to travel all the way from the Midlands even without shoes. They welcomed and took him in, and now he was getting on well. On the lad making his appearance he was greeted with loud cheers.

During the evening a distribution of prizes was made to young men and women who had been trained in and sent out from the Homes and who had retained with credit their situations for periods exceeding one year. Silver medals were also given in exceptional cases.

Metropolitan Tabernacle Colportage Association.

Mr. C. H. Spurgeon, in the course of a stirring address, said that the associations connected with the Tabernacle had always gone on the principle of not having any debts. The ready-money system was the Scriptural one. He was thankful that God had provided for their institutions. The curious thing was to notice that they had usually had the most help in the worst times. At this present moment, when he supposed he was never in such bad repute as now—in which he gloried for Christ's sake—he had done nothing but defend the truth of God against deadly error—instead of there being any decrease of help from God's people, there was never a time when every institution had received such large help as at this time. He did not know that there was ever so much water under the bottom of the ship as there was just now. He had felt the gravel break a little sometimes, but they had never run aground, and they never would. The Lord lived, and would supply; but He wanted more faith, and according to their faith so should it be unto them. They had tried Him and proved Him, and there had been times when the trial and the proof had been very wonderful.

A number of colporteurs spoke of their work, reporting that great good had been accomplished by the agency, and that the people were getting better disposed towards them.

The Monthly Tract Society.

The chairman, Mr. Samuel Smith, M. P., said that most of the societies undertook work among the poorer classes, but the Monthly Tract Society had very wisely considered that the rich and lofty were just as much in need of the Gospel as the poor. They just as much stood in need of silent reminders of their obligations as did the poor. It was a sad fact, but they had to admit that in this nineteenth century of Christian civilisation they found a very widespread disposition to throw overboard every trace of supernatural religion. There were many circumstances, which rendered this age unfavourable to the claims of religion. There was a restlessness which left a man no time for reflection. Those quiet days in which their feelings grew strong through silence and meditation upon the truths in Scripture seemed to have passed away. They were living in an age when every one was in a hurry, and when men were driven to and fro from morning to night.—That being the state of affairs, one could not but be thankful to think that there was such an association as the Monthly Tract Society to send gentle reminders into Society of their responsibilities to God.

The Aged Pilgrims' Friend Society.

Rev. E. A. Stuart said there were some people who have a keen interest in what is old. A judge who recently had the case of a watch before him estimated its value by its age, and there was in most people a veneration for that which is aged, whether it be an old building, or painting, or vase, or tree. How much more was the veneration excited by the appearance of an aged man! On coming down to-day to this meeting, however, he had seen an old man whose appearance did not excite this feeling; he was old, but he was staggering across the road in an intoxicated condition, and it was impossible to look at him without a deep feeling of solemnity when one remembered that in a little, little while he would be standing before the bar of God. But the spectacle of an aged Christian always appealed to one's best sympathies when they remembered how goodness and mercy had followed him all the days of his life. A young man may stand up and preach that every syllable in the Word of God before him is true, and to be thoroughly relied upon; but when they listened to an old man they heard one who can give not only his faith, but his experience; he can tell you that he has proved it, and can say, I have been young and now am old. Young men might well look with reverence on the hoary head if it be found in the way of righteousness, for he can bear testimony to the truth of the everlasting God.

Dr. H. Sinclair Paterson said he should like to enforce the statement of his friend Mr. Stuart that these aged Christians came before them to call forth sympathy and help for the poor and suffering. He believed that giving for the support of the Lord's poor was a privilege, although some might regard it as a hard duty, and it would always be so until people did their duty lovingly. He would say to ministers, do not be afraid of asking people for money; the bees took the honey from the flowers, and if they did not the flowers would be spoiled, and many people are spoiled by their money. He had been very glad indeed to listen to the Scriptural grounds of faith which had been read in their hearing to-night as the foundation truths on which the society rested, for it had clearly shown that they were not on the "down grade," but the "up grade," and they were standing by the old doctrines which their fathers loved in the days of the Reformation, and which their descendants were never going to give up. The society, now for eighty-one years, had proved the truth of these doctrines, and they might fairly say to any of the societies formed for the purpose of spreading infidel opinions, show us one of your societies that is even five years old.

BOOK NOTES.

CHRISTIAN SOLIDARITY, by Henry Stanley Newman, is a volume of essays treating the subject of Christian one-ness from various standpoints, in relation to human need, to family life, as the basis of representative government, in relation to the Sacrifice of Christ, of the Redeemer with the redeemed, of the Christian Church and of the human race. We have given two or three chapters from this book during the past three weeks because we believe it contains lessons that all Christians need to learn. Every one gets to thinking, at times, that the branch of the Christian Church to which he or she belongs, is *the* Church, when in reality Christ came to establish a Kingdom. All his followers in whatever Church their names may be registered, belong first and foremost to this Kingdom, if they are really Christ's, abiding in Him and He in them. They are one with Christ first, and one with each other in Him. *Christian Solidarity* is published by Harris and Co., Bishopsgate, London.

THE Christian Vernacular Education Society, Madras, is publishing a series of stiff covered books on religious reform. Part 3, entitled VEDIC HINDUISM is now before us. It purports to be an account of the Religious system contained in the Vedas and Brahmanas, with illustrative extracts; an examination of the claims of the 'Arya Somaj,' &c., compiled from the works of Muir, Max Müller, Wilson, Rajendralala Mitra, Macdonald and others. The extracts from the Vedic hymns, &c., given in this book show how far below the Christian Scriptures of truth, these much vaunted Vedas are. The writer of this book says:—

"Two classes of persons entertain the most exalted notions of the Vedas. First those who *know nothing of them.* This includes the great mass of the people of India, educated and uneducated. According to the Latin proverb, "Everything of which we are ignorant is taken for something magnificent." The other class consists of those who *know nothing else.* Such are the pandits, frogs in a well, and men like Dayanand Sarasvati. The latter held that whatever was not to be found in the Vedas was false or useless; whatever was found in the Vedas was beyond the reach of controversy."

The remedy for this belief in nothing, or worse than nothing, is to spread the words of the Scriptures far and wide over India. We should like to see large painted boards in the vernacular, exhibited every where in cities and villages containing some striking passage of Scripture, such as John iii. 16., Matthew xi. 28, 29, 30. Matthew 16. 25, and many others, just giving sufficient of the words of life to make people anxious for more. Could not every mission house exhibit such a placard in a prominent place in its compound?

The RAILWAY SIGNAL or "Lights along the line" is an energetic little monthly devoted to work among Railway men. It is published in London, and in Bombay with an Indian supplement. The Indian supplement will be not the least interesting to Indian readers, as it contains items of interest from many sources.

The HARVEST FIELD for June devotes a good deal of space to the Madras Christian College scandal, from it however we cannot glean anything fresh which would be likely to edify our readers. The Rev. W. H. J. Picken contributes an interesting article on street-preaching in Bangalore, and the Rev. W. Sackett continues the chronicles of a revival which has been going on in the same city for the past 6 months. He says: "Recent conversions have reminded us that God is with us. An apothecary and his wife came to chapel one Tuesday evening heavy at heart. They both found peace, and are now enthusiastic workers for Christ. A mining Captain—cousin of one our Wesleyan ministers—walking to his bungalow lantern in hand was met by the travelling missionary who was directed so to speak that that night joy was in heaven over one repenting, and he who walked light in hand found a light within. A soldier, nephew of a General, heard of "sin" at the Barrack service. The Spirit convinced him of his wickedness. After careful search in a library for guidance, and an appeal for help to the delighted Army Scripture reader, he found the Saviour of sinners. Thus mightily is the word of God growing and prevailing. Love to God and man is growing in many hearts to perfection, and prayer is fervent and constant for more blessed success.

"No! the revival has not ended yet, nor will it. We in Bangalore, on the hill top, are waving a few sheaves with shouts of joy and thankfulness. God's word is 'tried' and ere the year is over the sheaves will be more and the praise will be heartier. We are now looking prayerfully over the hill sides at the country workers. We know we see the ceaseless bearing of the seed basket, and we think we hear the happy click and sweeps of the sickle. By District Meeting may we pile together a huge stack with the voice of joy and gladness."

The REPORT of the SEAMEN'S MISSION, Karachi, says that during the year 77 vessels with European crews have been visited and 42 services for seamen held on shore. This mission provides a "Rest" with reading and refreshment Rooms, the place of the "Rest" is a very humble one and the great need of the mission is a Home of its own. Mr. W. H. Grenon having left for another sphere of labour Mr. and Mrs. R. H. Farleigh are now the missionaries in charge. Mr. Farleigh says:—"Although the shipping has not been large since I took charge, yet I am glad to say we have had a successful time. We have had about a hundred men attend the Gospel Teas and Services on Thursdays and Sundays at the 'Rest,' and several have dropped in on other evenings when we have improved the time with personal talks, singing and prayer. I might add that I have been well received on board the different vessels I have visited." The devil has his agencies at every seaport, therefore, every seaport should also have a sailors "Rest" or "Home" where sailors can have a comfortable time free from the prevailing temptations to drink and lust.

—They have a pointed way of going at things in China which is decidedly refreshing. Foochow Conference has among its committees one on "Anti-Poison." Strange kind of a committee? Not at all. It considers and reports on opium, wine, and tobacco.

IT PAYS.

IT was a boys' prayer-meeting. The Holy Spirit had been poured upon Jericho Mission, and many stood up to testify for Christ.

"Boys," said Johnnie Balfour, "it pays to be a Christian. I didn't use to be able to pass a store where there was candies or nuts or apples 'thout slippin' some o' them inter my pockets; but now I can pass by an' not even think of 'em. Jesus aint goin' ter let me steal and disgrace Him. You may get a beatin' sometimes ef yer wont tell a lie, but it pays not ter feel inside an' outside, too. The Lord forgave all my sins, an' they was a good many, an' I wasn't goin' to give Him the trouble of forgivin' any mor'n I could help, so I just asked Him not to let me lie an' steal an' swear; an' He don't. I had a hard time at first. Sometimes I didn't have nowhere ter sleep, an' sometimes I didn't have no dinner, nor supper, but I remembered Jesus, an' thought ef He can stand it for forty days I could for one, an' He never let me starve. Now I've got a place with a man what wanted a honest boy. Miss Amy got it fur me. I guess the Lord telled her to. An' he trusts me an' I trust Jesus, an' I'm happy now, an' I'm goin' to be happy in heaven. Boys, it pays, let's sing 'Hallelujah, Thine the Glory.'"—*Selected.*

LET YOUR LIGHT SO SHINE.

AN earnest and godly minister relates the following incident, and gives us the lesson it teaches:—

During a voyage to India I sat one dark evening in my cabin, feeling thoroughly unwell as the sea was rising fast, and I was a poor sailor. Suddenly the cry of "man overboard" made me spring to my feet.

I heard a tramping over-head but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked of myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to the bulls eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry "Its all right, he's safe" upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian workers, never despond, or think there is nothing for you to do, even in dark and weary days. "Looking unto Jesus" lift up your light; let it "so shine" that men may see; and in the bright resurrection morning what joy to hear the "well done!" and to know that you have unawares, "saved some soul from death!"

DEEPENING OF SPIRITUAL LIFE.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.) —Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Service, 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday and Saturday at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also castoff clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held this evening at the Lodge, Girgaum, at 5. All children and young people invited to come and to bring their Bibles.

JOHN M. MACDONALD.
Hon. Sec.

The Bombay Guardian,

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SATURDAY, JUNE 16TH, 1888.

NOTES AND COMMENTS.

WE have reason to believe that the following which has reached us, largely embodies the personal experience of the writer. Others imitate his conclusion:—

One of the hardest things to human nature is to voluntarily give up a "good" social position, so-called, and to descend to a lower one. To be considered "somebody" is agreeable to the heart that is not wholly under the reign of Christ. Many have found it much harder to go down than to go up. In going up in the social scale they thought they were contributing to their happiness. But they found that spiritual leanness was in almost exact ratio to material prosperity. "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

It is wounding to human pride to exchange a large house for a small one; to cut down style in dress and living to the level of simplicity; to be pitied by one's friends, partly for "unnecessary self-denial" and partly for one's foolishness; and to be the butt for remarks similar to that which met the Lord when it was said of Him—"Is not this the carpenter's son?" But the Lord delights to dwell in humble souls, who, being not conformed to this world, but transformed by the renewing of the mind, have learnt in lowly consecration what is "that good, and acceptable, and perfect will of God."

The path of the justified should be as a shining light, that shineth more and more unto the perfect day; but many are saying

"Where is the blessedness I knew
When first I saw the Lord?"

The best course for thousands of once bright and happy Christians who have gone up in the world, and down in spiritual life, would be to act upon the advice given by the Lord to a certain young man who had great possessions (read Matt. xix, 16 to 23).

The human life of Christ was God's revelation to man of what human life should be. We rightly talk of the imitation of Christ because He was our Divine Pattern. When we consider the thousand works of mercy that need help, the contrast is painfully striking between the style of a Christian burra sahib, and His manner of life who was so far without "real estate" and worldly possessions as to be able to say —"Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."

It is a blessed thing to have grace to follow the Lord in an unconventional sense. "Having nothing, and yet possessing all things" is an experience worth sacrificing all earthly position and possessions to attain. Paradise is within, not without.

According to the Bombay Christian Almanack for 1888, the object of the Seamen's Institute in the Prince's Dock is, to "minister to the spiritual and moral needs of European sailors." The Superintendent of the Institute, ignoring all other work done in the Harbour for Seamen by different agencies, styles himself "Harbour Chaplain." The Christian public are urged to carry on the work of the mission by donations of money, books, papers, clothing, etc. But they will have little disposition to make further subscriptions or donations if such low entertainments as the one held in the Institute on Saturday evening last (9th inst.) are repeated. We are shocked and inexpressibly pained to find on the hand-bill of that entertainment such notice of the performances as the following:—"Mdlle. Durand looked killing as a 'Masher or Dude'. . . She played on about 18 Old Tom bottles. . . the effect was charming. Mr. Fred. Reid, Comedian, Song and Dance Artist, brought the house down with his songs and dances."

Mons. Durand is characterized as "The greatest impersonation of the Gorilla or Man-monkey ever seen in this country." Had such a performance taken place in a theatre, it would not have seemed strange. But when it occurs in a house set apart as a place "to minister to the spiritual and moral needs" of immortal souls, and under the eye of the Harbour Chaplain, it is time for a public protest to be entered. The blessing of God will not rest upon an institution that allows such clog dancing, whiskey bottle, man-monkey exhibitions in the sacred name of Christ. The voice of an outraged public opinion echoes that of the Saviour, "Take these things hence."

SOLIDARITY OF THE CHRISTIAN CHURCH.

BY HENRY STANLEY NEWMAN.

(*Concluded from last week.*)

ONE stumbling-block in the path of those who are seeking deliverance from the power of sin is the temptation to suppose their own circumstances peculiar. They need to realize the common need of all humanity, that all are sinners, and that for all there is provided one common salvation. There is a power moving on men's hearts that Matthew Arnold calls "the Eternal, not ourselves, which makes for righteousness."

No message can be a true Gospel to a convicted human heart unless it includes deliverance from sin. Two parallel truths manifest themselves in religious experience the righteousness of God and the unrighteousness of man. The man who knows most of God is the man who has the deepest

loathing of sin, while the sinner who knows least of God realizes his own danger the least.

The nearer an anxious soul draws towards God the worse he feels himself to be and the more oppressive becomes the burden of his own sin, until he recognises that the sin is blotted out and forgiven. Thus heaven in God's presence would be a place of utter torment to a man in his sins. But man's extremity of humiliation becomes God's opportunity for revealing the sin-bearer, pointing him away from himself to one who has already borne, upon the cross, the whole weight of his sins. It is for us in every way to co-operate with that which the Holy Spirit has already taught the sinner. Permanent peace can never come to the troubled soul by telling him to amend his ways. He may endeavour for years to reform but he can never have salvation till he rests on the work of Another. Repentance is necessary, but it is Christ that saves.

A man in my adult Bible class came to me one morning at the conclusion of the lesson, and said he wished to speak to me. When we were alone he propounded his difficulty. His question was, "Does God forgive us our sins gradually?" He was now living a changed life, yet the memory of old sins haunted him, till he wondered whether they were really "blotted out." I was glad to give him a clear answer, that the forgiveness of sin was no gradual process dependent on our growth, but that God forgives us our sins all at once, when we come to Him in the name of Jesus Christ our Saviour.

THE Spirit of God uses many figures of speech to show the signification of our entering into saving union or solidarity with Christ. He speaks of being begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God. He also uses the simile of adoption. Man is as an orphan child, wandering desolate, and is received into the heavenly household. Another simile is that of death leading to resurrection, actual death to the old self-life, and the being raised up again here on earth with new instincts and aims and desires, and with new power to walk in holiness and righteousness all the days of our life All these similes refer to a definite transaction between God and the human soul. But they also involve the consent of the man saved and the surrender of his will. It is upon the surrender of the will as the condition of peace that we enter the new life. This heart-surrender is not some indefinite experience into which we gradually grow. There must be a time when a man is born, a time when he receives the gift of eternal life. A man may not know his birthday, but it is registered in heaven. The Kingdom of God cometh not with observation, but it will be very observable afterwards that new life has come. There is a veil over almost all beginnings. In silence and retirement the new life may begin, or it may come in the storm and tempest of human sorrow. There is growth where there is life, and growth is gradual; but we cannot grow until we live.

In the suburbs of our cities we admire the architecture of English homes. Why was this house so carefully built? Because the owner designed it for his own residence. And why has God created man with such marvellous capabilities for life and such limitless possibilities for eternity? Because He will tabernacle with men, and man is to become the temple of His Holy Spirit.

"Child," says our Father, "thou art ever with me and all that is mine is thine."

Though there is a definite time when a man is born again, the building up of the spiritual house is not the work of a day. Canst thou by being anxious add one cubit unto thy stature? It is the work of God.

Heaven is the natural environment of the cleansed soul. Our Lord never stops short of perfection in His work. He completes that which He begins. He is not only "able to guard you from stumbling," but able "to set you before the presence of the glory without blemish in exceeding joy." Christ loved the Church and gave Himself up for it, "that he might present the Church to himself a a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Thus there is no limit to the progress and the possibilities of the redeemed soul.

"Now are we children of God, and it is not yet made manifest what we shall be: we know that if He shall be manifested we shall be like Him; for we shall see Him even as He is."

Science teaches us that nature herself is passing on to some æon which shall witness a fuller development than any yet attained, though the passage to that development may be through death to life, through stormy convulsion to a higher peace. It is entirely contrary to the teachings of science to imagine that all things continue stationary. Geology shows us plainly that pain, struggle, and slaughter, were the rule of life ages before man appeared. It by no means necessarily follows that there is nothing better to be evolved in ages yet to come. The apostle Paul points to something better when he writes: "The earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

"The groans of nature in this nether world,
Which heaven has heard for ages, have an end;"

Christ who ruled the waves and stilled the storm by His word may yet proclaim peace to the whole creation. The tender regard He everywhere evinced for the flowers of the field, for the sparrow on the house-top, and for the fox in its hole, all bespeak His intense sympathy with creation, and point to a possible solidarity of man with his surroundings, deeper than at first sight appears. Lessons of life from the wheat-field and from the lost sheep on the mountain side, all point to a harmony in the heart of Christ with every created thing.

Paul says "the whole creation groaneth," is "travailing in pain together." May it not be that it hastens to a new birth, to a higher estate than any yet attained; and that this higher estate may be connected in some way at present unapprehended with the revealing of the sons of God?

One more consideration is essential in regard to the solidarity of the Christian Church. It has been necessary to insist in previous sections on one essential of solidarity; that to every member was allotted its own function; and that, in Christian solidarity, Christ performed functions that none other could possibly perform. But we have already seen that this difference of function is in perfect accordance with like-mindedness of aim and we cannot too strongly insist on the necessity of this like-mindedness of aim in connection with the position of the Christian Church on earth. In the Baptism of the Spirit at Pentecost we see the historical significance of the enduement of power. Before that Baptism the disciples were unstedfast: before that Baptism they were selfish and struggling for priority, they were timid and faithless in times of trial and temptation. After that Baptism they were bold, they were wise and discerning, they were united, they were liberal-hearted and joyous, they were holy: after that Baptism, "day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added together day by day those that were being saved."

Thus, grace was added to grace and the wealth of gifts bestowed on the Church increased. As the Church went forth and traded with the gifts received, further gifts were bestowed, and the numerical increase of the Church rapidly developed. The apostle Peter to whom had been in some sense entrusted the keys, in writing his general Epistle says, "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord;" and as we read the Old Testament promise reiterated in the New Testament, it is "Surely blessing I will bless thee, and multiplying I will multiply thee." Entrusted with such powers, encompassed with such blessings, rejoicing in the presence of her King, the Church was solemnly charged to go forth and fulfil the aim of Christ in rescuing the lost, and in reclaiming an ungodly world. To every one there was the call "Come unto me," and to those who responded to that call there was the commission, "Go ye into all the world and preach the Gospel." Nothing is more foreign to the intent of Christ in establishing His kingdom on earth, than that His people should settle down amid the exceeding riches of his grace," and amid comfort and consolation neglect the one great aim and purpose for which He suffered death and rose again. Such selfishness brings its retribution. The Christian Church has justly suffered for its defection from this universal aim. And in proportion as the Church in our day is rising to some sense of its responsibilities, and to the claims of our fellowmen, in that proportion the pulsations of new life and vigour are returning. The missionary spirit is the spirit of Christ, and in the growing development of that spirit we have a token that the coming of our Lord draws nigh.

God's promises are the rounds of a ladder, the base of which rests on earth, but the summit is lost, amid the glories and splendour of heaven.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Second Quarter. Lesson XIII.

1 Cor. viii: 1—13.

Subject:—Temperance Lesson.

I. Introductory.

1. *Golden Text:* Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.—1 Cor. 8. 13.

2. *Home Readings:*—

M. The marriage feast	Matt. 21.	1-14.
Tu. The ten virgins	Matt. 25.	1-13.
W. The talents	Matt. 25.	19-30.
Th. The judgment	Matt. 25.	34-46.
F. Peter's denial	Matt. 26.	69-75.
S. The crucifixion	Matt. 27.	35-54.
S. The resurrection	Matt. 28.	1-10.

3. *Memory Verses:*—9-11, inclusive.

II. Historical.

The first letter to the Corinthian Church was written by St. Paul from the city of Ephesus about the year of our Lord 57. The Church at Corinth had been founded during St. Paul's first Missionary journey, (Acts xviii), but after his departure many errors crept in and many of the Christians relapsed into semi-heathenism. To correct the irregularities which had gained footing in the Church, St. Paul wrote his epistle, in which he clearly sets forth the authority of Scripture and lays down various practical rules for the Government of the people. As has been said: "The object of the first epistle was twofold: St Paul had been called upon to advise about marriage, (vii: 1), meats offered to idols, (viii—x), the dress of women in public, (xi), the exercise of spiritual gifts, (xii—xiv), and the collection for the poor, (xvi). The Apostle replies, therefore, to these questions, but he had complaints of his own also to make, (1: 11), about the internal dissensions prevailing, as to the incestuous man, (v), the disorder of the love-feasts, (xi), and the denial of the resurrection, (xv)."

Upon the subject of the lesson Albert Barnes writes: "In this chapter another subject is discussed which had been proposed by the Church at Corinth for the decision of the Apostle: Whether it was right for Christians to partake of the meat that had been offered in sacrifice to idols? On this question there would be, doubtless, a difference of opinion among the Corinthian Christians. When those sacrifices were made to heathen gods, a part of the animal was given to the priest that officiated, a part was consumed on the altar, and a part (probably the principal part) was the property of him who offered it. This part was either eaten by him at home, as food which had been in some sense consecrated or blessed by having been offered to an idol, or it was partaken of at a feast in honor of the idol; or it was in some instances exposed for sale in the market in the same way as other meat. Whether, therefore, it would be right to partake of that food, either when invited to the house of a heathen friend, or when it was exposed for sale in the market, was a question which could not but present itself to a conscientious Christian." Some were in favour of eating such meat while others believed it to be wrong. St. Paul clearly shows that for the good of one's neighbour it is much the safest course to abstain. In this we see the true principle of temperance: *Self-control for the good of others.*

III. Exegetical.

1. *Now as touching things offered unto idols.*—This was a live question the early Church brought before the Apostle for decision. And the wise evangelist went to the bottom of things and clearly stated the principle involved. The meats sold in the market had been first on the altars of the false gods. The meats were all right—were just as nourishing and just as eatable as before they were consecrated to the idols of the heathen, but partaking of them might make the impression upon *some* that the one so eating was recognizing thereby the reality and sacredness of the deities. "Some Christians would hold," says Barnes, "that there could be no harm in partaking of this meat any more than in eating any other meat, since 'an idol was nothing;' and others would have many scruples in regard to it, since it would seem to countenance idol worship." *We know that we all have knowledge.*—The Corinthians had advanced the argument, so often advanced to-day, that they were so wise and discerning in what was truth and falsehood, what was right and wrong, that there could not possibly come any harm from eating the consecrated meat. Paul concedes that *as for themselves* they may have sufficient knowledge to be kept from honoring the gods in partaking of the meats.

Knowledge puffeth up.—Here he shows them parenthetically, before coming to the main question, in verse fourth, that knowledge only says that *all things are lawful for me;* it, without love, is selfish; it considers only one's own interests; it looks continually upon one's own things. A man who knows only how to save himself does not really save himself, for it is not knowledge that fulfils the law. *Charity edifieth.*—This word should be translated *love*, as it is by the Revisers. Knowledge may destroy hundreds, by being selfish, but love *buildeth up.* Love considers what effect the eating of the idol consecrated meats will have upon weak onlookers, and whether others, following the same example, might not be tempted to idolatry. The same argument applies to the *beer drinker and the wine bibber to-day.* Knowledge says, *all things are lawful for me; love adds, but all things do not edify.*

2. *If any man think that he knoweth any thing he knoweth nothing.*—The Apostle's meaning is that when a man is so conceited as to think that knowledge is only for him, and is full of self-confidence and despises others, he really has not yet attained unto the vestibule of knowledge which is designed to make one kind and humble and charitable. When a man selfishly sits down to eat idol meat, without ever thinking of what effect it may have upon his neighbour, he has not much real knowledge, and certainly is not wise but a fool. Much of the beer drinking of modern society is founded upon such pride, vanity, and self-conceit, which cares only for self. Such persons *ought to know* that more men are ruined by the force of an evil example than are saved by a hundred evangelistic efforts, for the simple reason that human nature is naturally inclined to evil.

3. Love is the fulfilling of the law and if any man is controlled, not by mere selfish knowledge, but by love, God will *approve* of him, and honour him, and he will be here, and hereafter, *known of God.*

4. *As concerning, therefore, the eating of those things.*—Here commences the main argument which he sets forth, admitting the adequate knowledge on the part of some, but conclusively answers them in verse seven. *We know that an idol is nothing at all.*—It does not represent any invisible Deity. It is only a piece of wood, or block of stone. *We* would not be hurt by eating the meat for we have no faith in the idol. *There is none other God but one.*—In this and the two following verses he sets forth the Christian faith, clearly stating that there may be many *so-called* gods, but for *Christians* there is but *one* God—the Father, who is the Creator of all things through the *agency* of the Lord Jesus Christ, who is one with the Father. We know all this. There is no particular danger that we will be seriously injured by eating a little meat that was placed before a piece of wood or stone.

7. *Howbeit there is not in every man that knowledge.*—We may be all right but there are *others* of whom we are in duty bound to think, for we are living under the law of love. All are not as strong as we. Some have just come out of heathenism. They are not strong enough to resist the feeling of reverence for their former deities when they are confronted with the consecrated meats. We should remember that, and if any go back to heathenism because they saw us sitting in the temple eating the meats, or purchasing it in the bazars with a view to partaking of it at our houses, we shall be held responsible before God. There are some men, who, whenever they see the idol meat, are *conscious* of the idol, and, when they see *Christians eating the meat, their conscience, being weak, is defiled.* The application to wine drinking is plain, and easy, and irresistible, and unanswerable. It is one of those *eternal truths* of which it can be said: "The eternal years of God are hers."

8. *But meat commendeth us not to God.*—This is a further statement of the case on the part of those who were in favour of eating the consecrated meats. They held that religion is a thing much deeper than mere external observances such as eating meat. God examines a man's purposes, and motives, and intentions, and looks at his heart, and not at a mere outward act, such as eating meat which can not *for them* have any moral significance.

9. *But take heed lest by any means this liberty of yours become a stumbling block.*—In this and the following verses St. Paul completely answers the argument set forth. We have no right to *abuse* the liberty given us. It may not be a matter of importance, *in itself*, whether we individually and personally eat the meat or leave it alone, but our act may be the *occasion* of leading others into sin, and then it could be no longer a matter of indifference but of grave responsibility.

10. *If any man.*—Any man who is a Christian, or who *wants* to become one. *See thee which hast knowledge.*—You know that "an idol is nothing at all" and are informed with regard to its worthless character. *Sit at meat in the idol's temple.*—It was the custom to give feasts in honour of the deities at which the remains of the offered meats were presented as food. *Shall not the conscience of him which is weak be emboldened?*—Heretofore he may have had some regard for the idol, but was ready to break away from idolatry and become a true Christian, but from seeing the strong Christian carelessly eating consecrated meat in the very temple of the idol he is by the very force of example led back into idolatrous practices and to partake of the meat out of regard for the idol. He will be led to think that an idol is to be regarded with reverence. How many men in the matter of drinking abuse their liberty, and, by doing that which may not greatly injure them, lead others down to a drunkard's grave.

11. *Shall the weak brother perish?*—We ought to "bear the infirmities of the weak," and not by our example lead them on to ruin. We should remember that the weak one is *our brother* and that for *him Christ died.* By an unwarranted abuse of liberty we may frustrate the grace of Christ and do injury to His cause.

12. *When ye sin against the brethren.*—The *sin* here spoken of is in the sense of *injury* and of *leading into sin.*—We are bound to do good to our fellowmen and not to do them an injury. *And wound their weak conscience.*—By bad example one can cause a perverted or weak conscience to become less and less reliable until it no longer performs its office. *Ye sin against Christ.*—By thus acting the command of Christ to love our neighbour is violated and by acting so "unto the least of these," one has "done it unto Him."

13. This is the conclusion of the whole argument: "As touching things offered unto idols" (vs 1, 4) says the wise Apostle, "if meat lead my brother into error and sin I will give it up, forever, lest my brother be

injured." What a noble example that was to set before the Corinthian Christians. St. Paul could eat meat and not be harmed in the least, but he would give up his liberty for the sake of others. If all men would act upon this noble principle thousands would be saved from present and eternal ruin.

IV. Doctrinal.

1. This chapter is very important, as it settles some *principles* in regard to the conduct of Christians; as it shows how they should act in reference to things that are *indifferent*, or which in themselves can be considered as neither right nor wrong; and in reference to those things which may be considered in themselves as *right* and *lawful*, but whose indulgence might injure others.—(Barnes.)

2. Knowledge without love is selfish. The two are united in the true Christian. "Every one that *loveth* is born of God and *knoweth* God."—(1 John iv: 7, 8.)

3. Christians should be careful in their conduct and example. All things may be lawful but not expedient. Exercise self-control. Abstain for the good of others.

V. Homiletical.

1. All sins against our neighbour are also sins against God, who has commanded us to love our neighbour. And this statement holds good of all such acts which, though not in themselves sin, yet cause others to offend, such as associations, amusements, fashions, and the like. Who says, "why should I care? Let him be scandalized who will. God knows my heart, that I do not cling to these things," let such a person understand that he has neither repentance, nor faith, nor love in his heart. God knows that he clings not only to these things, but to the world, and the devil too. What! thou wilt not yield a hair, and carest not whether thy *neighbour find life or death in thy doings*."—(Starke.)

2. It is a delicate thing to have to deal with a tender conscience. A truly Apostolic spirit voluntarily makes himself the servant of all. Even when in the right, love makes us surrender our rights whenever and because the mind of Christ is in us.—(Berlin Bible.)

3. True strength and genuine freedom are best shown in being able to limit our freedom through love to God, and in behalf of others. (Heubuen.)

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

A Pattern for Native Christians.

To the Editor of the "Bombay Guardian."

Sir,—The *Arunodaya*, a Thana Marathi paper, has made a most violent attack upon the Missionaries generally in connection with the Madras College Scandal, and it counsels Missionary students to slap their teachers with boots on their faces should they critiecise their Shastras; but even this extremely scurrilous print wrote very eulogistically about Mr. Ramji Gangaji Bhore on his retirement from the Government service. I forget just now what language it used, but the drift of it was that he was a most worthy man "in spite of his Christianity" (?). This Mahratta Christian gentleman has been honoured by the Government with the title of Rao Saheb, an honour which is never bestowed upon Nazirs or Sheriffs of small towns like Thana, except for distinguished service. Rao Saheb Ramji Bhore has been known to the writer for upwards of thirty years, having first met him in the Free Church Mission Institution, where he was a fellow-student of his in the Junior Class of the College Division. He was the most diligent and studious student in the class, and always stood at the top of it, having been specially commended by the Rev. Robert Nesbit for his proficiency in English and Vernacular composition. Even then he regularly assisted the English editor of the *Dnyanodaya* in the Marathi work, and was a most active member of the small Native Christian community. At College he was a general favourite, and made himself popular by his honesty, simplicity, and affability. In those days the Free Church Institution was largely attended by European and Eurasian lads, and Mr. Ramji was liked by them as well as the Native pupils. He left College after a year's stay, as he got married and took up work in the American Mission. After the American Mission English School had been abolished at the direction of the American Deputation, Mr. Ramji joined the Collector's office at Ahmednagar under Mr. Tytler, a pious gentleman, who, with his accomplished lady, took a deep interest in Missions. Rao Saheb Ramji was an honest and steady man, and conducted himself with charity and meekness with the heterogenous element of which Indian offices are composed; and he was a friend of all those associated with him. He rose to the post of head clerk at Thana, and his influence was widely felt. The Europeans and the Natives equally trusted him; his subordinates and his superiors had a high regard for him. His character and intimate acquaintance with the office work, raised him to the highly lucrative post of Nazir; and as Nazir he showed what moral influence genuine Christianity has upon character. He was always sought to be the guardian of the wards of the Court, for every one felt sure that not an iota of their property would be tampered with. Of course, this state of things increased the burden of his duties and responsibilities, but it extended his usefulness and Christian influence. He acted as a peace-maker in a community divided and distracted by caste jealousies and disputes. His assistance was always sought by the contending parties when injustice was to be averted or a wrong remedied; and he was prompt in his generous and righteous advocacy. He was a father to the inmates of the Civil Jail over which he was placed, and in which he had free quarters; and pictures of him, drawn by the prisoners in charcoal adorned the walls of the prison, as an affectionate tribute to his humanity.

Rao Saheb Ramji Bhore is a self-made man. He has risen by personal merit to his present position, and his life is an exemplification of the inspired principle, "Righteousness exalteth a nation." Mr. Ramji owes his elevation more to his excellencies of character than to those of the intellect; and he is a pattern to those unprincipled members of the Christian community, who because they have received a smattering of English and the tinsel of English polish, fancy themselves to be born aristocrats, and ape the ways and doings of wealthy English and Indian people. Some of these men and women have set aside all principles of integrity and honour—that they might appear great. Mr. Ramji from the first acted differently. He trod the low but firm path of simplicity, naturalness, and honesty, and that path gradually led him to honour and competence; and now he belongs to the aristocracy of Indian Christian worthies.

His home has been a model of a good Christian family; and we remember the time when we happened to go to Thana almost for the first time, when his wife, Sarah-like, entertained us, cooking the dishes with her own hands. His daughters are highly educated ladies, two of whom are employed in the Poona High School along with Mrs. Sorabji's daughters; while his sons are well trained young men, one of whom taught with distinction in the Scottish Schools at Byculla; I earnestly hope that Rao Saheb Ramji Gangaj Bhore will be spared to enjoy his well-merited honour long, and to adorn the doctrine of God his Saviour in his elevated position.

A. B. C.

Advertisements.

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NOTICE.

ALTERATIONS OF TRAINS.

On and after FRIDAY next, the fifteenth instant, untill further notice, the following alterations of, and additions to, the Passenger Train service over this Railway will take effect, namely:—

First.—The Down Passenger Trains now leaving Victoria Terminus, Bombay, at 8-0 a.m., 11-0 a.m., 9-0 p.m., and 11-0 p.m., will leave instead at 7-0 a.m., 10-30 a.m, 12-0 noon and 5-0 p. m, and will arrive at Poona at 2-30, 4-30, 6-30 and 10-45 p.m., respectively.

Second.—The Up Passenger Trains which now leave Poona at 9-30 a.m., 12-30 p.m., 9-0 p.m. and 11-0 p.m., will leave at 7-30 a.m., 9-30 a.m., 1 -30 p.m., and 5-0 p.m.,and will arrive at the Victoria Terminus, Bombay, at 3-0 p.m., 4-30 p.m., 6-45 p.m., and 11 p.m, respectively.

Third.—The Down Mixed Train which now leaves Sholapur for Raichur at 7-5 p.m., will start instead at 6-50 p.m., and will arrive at Raichur at 6-45 on the following morning, as at present.

Fourth.—The Down Passenger Train from Dhond at 2-45 a. m. will leave at 2-55 a. m. but will reach Munmar at 10-45 a. m. as at present.

Fifth.—Some of the Local Trains now running between Bombay and Coorla, Tanna, and Kalyan, will be slightly altered.

All other Trains over the Great Indian Peninsula, the Dhond and Munmar, the Bhopal, the Khamgaon, and the Amraoti (State) Railways will continue to run as at present.

2. For information as to the Trains by which Horses and Carriages will be conveyed, and for further particulars, see the published Time Table, dated the Fifteenth of June 1888, exhibited at Stations.

HENRY CONDER,
General Traffic Manager.

Bombay, the eight of June, 1888.

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